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a name appear, one the Hebrew and the other the Septuagint, the Hebrew is attributed to Josephus and the Septuagint is cut out; (2) if the names are not inflected they have been adopted or worked over. The application of the rules is interrupted by the fact that Josephus himself, from the time of the Judges on, has made an increasing use of the Septuagint and its forms of the personal-names. An examination of the 123 pages of Hebrew personal-names with their Greek equivalents in Josephus and the Septuagint is a fascinating linguistic study which reveals some considerable irregularity in the methods of transliteration of that day.

MERCER, SAMUEL A. B. *Extra-Biblical Sources for Hebrew and Jewish History*. New York: Longmans, Green & Co., 1913. xiv+210 pages. \$1.50 net.

The importance of the Egyptian, Babylonian-Assyrian, and other "extra-Biblical" documents for any adequate understanding of Hebrew history is becoming universally recognized and almost every year brings forth another sourcebook. To the materials usually found in such works Professor Mercer has added extensive selections from Greek and Latin writers. These will make the study of the Jewish period less tedious. The notes and explanatory introductions to the different groups of sources are sufficiently full to make it clear to the reader wherein the given sources are supposed to augment or throw light upon the biblical records. This cannot be said of some sourcebooks. The work should prove a very useful handbook to the student of Hebrew and Jewish history.

#### NEW TESTAMENT AND PATRISTICS

JACQUIER, E. *La Crédibilité des Évangiles*. Paris: J. Gabalda, 1913. 91 pages. Fr. 1.

Here are printed two lectures, given in February and March of 1913, before the Catholic faculty of theology in Lyons, by the Abbé Jacquier, Professor of Holy Scripture in that institution. They are simple and clear statements of the faith of the church, by a scholar familiar with the questionings of the "adversaries of Christianity, Jews and pagans of old, rationalists of today." These rationalistic critics are the chief objects of the writer's apologetic, though the vagaries of Drews come in for brief comment. The Gospels (also Acts and Paul's letters, in their degree) reproduce without alteration the apostolic *catechesis*, which, being formed in the period immediately succeeding Jesus' resurrection, reports faithfully the details of his life and teaching. The gospel narratives, critically examined, bear all the marks of credibility. The text of the Gospels is now fixed in its integrity; "moreover, the Vulgate, declared authentic by the Council of Trent, furnishes us the text of the Gospels approved by the church. We can affirm, then, that we possess the Gospels in the form in which they left the hands of their authors."

These positions are clearly argued, and points are often well taken. The lectures were doubtless helpful to Catholic hearers who wished a reaffirmation of the church's position, even if they make no contribution to the needs of a wider public or to the better understanding of the Gospels.

BACON, B. W. *The Making of the New Testament*. (Home University Library No. 50.) New York: Henry Holt & Co., 1912. vi+256 pages. \$0.50.

Professor Bacon has produced a compact sketch of New Testament canonization and introduction. The latter subject is treated under three heads: the literature of

the apostle, of the catechist and prophet, and of the theologian. To the first of these are referred the letters of Paul and some of the catholic epistles. To the second belong the Synoptic Gospels and the Apocalypse. The third deals mainly with the Fourth Gospel. Professor Bacon's views on these matters are well known, and have already been given in more elaborate works. He presents them here freed as far as possible from technical detail and wrought into a systematic and readable sketch. Professor Bacon's historical studies are at once learned and brilliant. But it is not quite accurate to say that the Oxyrhynchus Logia papyrus "discovered in 1897" was "superscribed 'These are the . . . words which Jesus the living Lord spoke'"; it is the fragment found in 1903 that is thus entitled. Something like a chart of the development of New Testament literature might have been a helpful addition to the work.

KENYON, SIR FREDERIC G. *Handbook to the Textual Criticism of the New Testament*. 2d ed. With sixteen facsimiles. London: Macmillan, 1912. xiii+381 pages. 5s. net.

Kenyon's *Handbook*, published in 1901, has proved an ideal book to put into the hands of students of the New Testament text. It is gratifying to see it appear in this second edition, offered at a reduced price, and embodying much of the progress made in the study in the course of the past ten years. One could have wished that the recent contention as to the late (seventh century) date of the Bohairic version had been dealt with, and the new facsimile edition of Codex Boernerianus (1909) might well have been mentioned (p. 104). Slight inaccuracies in the first edition have in some instances been left uncorrected; the title under which the Logia were published was *Λογια Ιησου*, not Logia Christi (p. 21); the facsimile of Augiensis in the Palaeographical Society volumes is i, 127, not i, 80 (p. 103); the second manuscript of the Arabic Diatessaron is generally understood to be in the library of the Propaganda, not of the Vatican (p. 149); if Sir Frederic means to correct this impression, it should be done more explicitly. It is cause for regret that von Soden's new edition of the New Testament text and the recent editions of the Freer Gospels had not appeared when this edition was prepared; the author's views upon these important matters would have given added interest to this excellent book.

BLUNT, A. W. F. *Faith and the New Testament*. Edinburgh: T. & T. Clark, 1912. viii+116 pages. 2s. net.

This book is composed of lectures which were delivered before a branch of the Church Reading Society. They are addressed to such readers as wish to pursue introductory study to the New Testament unhampered by technical and scholastic discussion. For such a purpose the work is admirably adapted. The problem to which it addresses itself is the discovery of a historical basis for Christian belief. To this end the processes by which the books of the New Testament came into being and later became canonized are traced. The conclusion reached is that there is a sufficient historic quantum for reasonable faith. The greater part of the work is done with a frankness and a free play of the historical spirit that is highly creditable. As a popular statement of the facts with which it deals it is deserving of commendation. The chapter on "Church and New Testament," in which the author shifts his ground from that of a scientific historian to that of a churchman, is one which will evoke criticism and dissent from some readers. But the facts that the author is an Anglican vicar and that the chapter was addressed primarily to a society in that communion